

COVNSEL TO
THE HUSBAND:
TO THE WIFE
Instruction.

A SHORT AND PI-
THY TREATISE OF SE-
uerall and ioynt duties, belonging
unto man and wife, as counsels to the
one, and instructions to the other; for
their more perfect happinesse in
this present life, and their e-
ternall glorie in the
life to come.



AT LONDON
Imprinted by *Felix Kyngston*, for
Richard Boyle.
1608.

CONVEYED TO
THE HUSBAND:
TO THE WIFE
Injunction.

A SHORT AND PLAIN
TREATISE OF SE
veral and joyous duties, belonging
to a man and wife, as regards to the
conduct and instruction of the children for
their more perfect happiness in
this present life, and their c-
ternal glory in the
hereafter.



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1703.



TO THE RIGHT
WORSHIPFUL AND

my very Christian friends, Master
THOMAS GERVOYSE, and his
vertuous wife Mistris LUCY GER-
VOYSE, true happinesse in this life,
and eternall glorie in the life to
come, be from God the Fa-
ther through Iesus
Christ.



Y^e VVorshipfull
deare friends,
in the Christi-
an dutie which
I owe vnto your worshipfull
Parents, who haue a long
A 2 time

The Epistle

time deserued much at mine
hands (and much more then
I can repay) as also in the
loue I beare to your owne
and your beloued yokefel-
low, bethinking with my
selfe wherein to shew some
token of this loue, (as it well
becommeth and concerneth
a thankefull heart) and
weighing the estate, where-
unto God hath called you, of
the marriage band, I did
light vpon this argument,
thinking it the fittest for
your vse, and the easiest for
my studie to labour in, by
reason

Dedicatorie.

reason of mine experience
of the evils thereof: Which,
as a token of my loue, to pre-
uent the euill, and to in-
struēt vnto the godly du-
ties and fruits of that Chri-
stian and honourable estate,
I doe humbly present, and
prefer vnto you: not doub-
ting but you will both accept
and apply it, as shall be most
expedient in euery respect.
And so to a slender worke,
a short and brieft Dedica-
tion may well suffice, that
the porch of the house be not
bigger then the whole buil-
ding

The Epistle &c.

*ding. And so I commend it
to Gods glorie, and my
self to your service
in the Lord
Jesus.*

*Tours in all Christian
duty and service,*

Ste. B.



*Counsell to the Husband: To
the wife instruction.*

THE whole estate of
mans happines, may
easily bee disposed,
into the considerati-
on of two times; *The state of this
life present : and the glorie of the life
to come.* This life being the first,
is both the Image to resemble,
and the foundation, wherein to
lay (or worke) that eternall hap-
pines. Neither is there any estate,
wherein we may more lively be-
hold, or sensible taste and feele,
any sparckle or iot of the Lord
our God, his eternall loue to vs,
then in that vnited estate of man
and wife; wherein two persons
become

Ephes. 5. 13.

*A double
union.*

become but one, which still are two; and mutually owe to other severall dutie. The vnion whereof, as it is vnspeakeable (where there is (indeede) an holy vnion) so hath it pleased the Lord, not seldome, but often in his word, (and especially in that *Song of songs*, called *Salomons Canticles*) vnder the title of an husband, reioycing with his wife, to set forth his loue vnto vs, what it is in Christ Iesus. Whose mutuall kindnes, expressed (in that song I meane) in termes, in duties, in wanting each other, in seeking, in sorrowing, in finding, in inioying, in solacing and imbracing, in vnwillingnes to leaue and depart each from other, may well shew the coniunction to be vnspeakeable, betweene man and wife, (rightly conioyned, and yoked equally) and bee a liuely paterne of more heavenly things. Howbeit (I say) it is not in all coniunctions, that this Image of spirituall

ritual happines doth appeare; for in some, it beareth rather a type of hellish sorrowes, wherein (our Saviour saith) shall bee weeping and gnashing of teeth, when the iudgement shall bee pronounced vpon the reprobate [*Goe away yee cursed ones into everlasting fire.*] Euen so, where the match is vnmeete, the coniunction vnequall, the vnited in bodie, disunited in spirit, of contrarie affections, harts and religions, duties vnperformed, each crossing other, or any of the twaine vnwise that will not bee admonished; what are the fruits there? but wrath, bitternes, contention, controlling, contradiction, taking all things in the euill parte, ielousie, vpbraiding, discontentment, false dealing, secret iuggling, conspiring, wants, without pittying each other, royle without helping each other; seeking each one his credit with discredit vnto both, with many other

*All mariages
doe not re-
semble heauen-
ly happines.*

Matth. 25. 30.

Verse 41.

Prou.21.9.19.

other as grieuous to be spoken of as any past. All which (no doubt) made *Salomon* so to speake, as his Prouerbes doe beare witnes, namely, that it were better to dwell in the corner of an house top, yea in the wildernesse, most desolate and solitarie: and as another saith, with dragons & beares, or other cruell beasts, then with the contentious and froward wife. So that (as I said) this Image of Gods loue, and of our eternall and most happie coniunction with Christ, (he the head, and we the members; hee the husband, and we the wife; hee, our welbeloued one, and we his aswell beloued) is not to bee found in euerie coniunction (as wofull experience giueth cause of complaint to many) but onely in the godly vnited match; in the well ordered, and governed match. So that, how necessarily doth it behooue them, that would liue perfectlie happie,

*A necessarie
caueat.*

happie, (by inioying the one, and auoyding the other) to bee instructed in the meanes which leade hereunto? that is, seeing this happines is in the right ordering of man and wife themselues, each towards other, and then both in the ioynt gouerning of their familie, to know (therefore) both their seuerall workes, and conioyned duties. And whereas I called this estate before, a *foundation*, wherein to lay the worke of eternall happines, I spake not without aduise-ment; for that, as the Church (generally) is the schoole of Gods kingdome, a place to make men fit, before they can enioy his kingdome (vnderstanding me of such as come to the state of discretion and iudgement) as also the word of God, is called the Gospell of this kingdome, because that in this life, it fitteth men thereunto; so is euery mans house, (rightlie ordered and gouerned by the rules

*The Church is
the schoole of
Gods King-
dome.*

Rom. 16. 5.
Rcu. 1. 6.

Prou. 30. 26.

Prou. 20. See
the title therof.

1. Cor. 14. 34.
1. Tim. 2. 12.

*Virtuous wo-
men must
teach in the
familie.*

rules of godlines) not vniustly, or without cause (by the holy Ghost) called a Church, the Gouvernours, Kings, Priests, and Prophets vnto God. Kings to rule, Priests to offer sacrifice; and Prophets, to instruct, or see instructed. The husband first and principally, as the head and high Priest; the wife in his absence, or, as vpon iust cause, he shall require her: *She openeth her mouth (saith Salomon) with wisdom, and the Law of grace is in her tongue.* So likewise did Bathsheba teach her sonne Salomon: Lest, whereas the Apostle saith, *The wife shall learne at home of her husband,* she should thinke her selfe absolutely excused, or freed of this dutie. No, by no meanes may shee thinke it, as not being the meanest properie of the virtuous wife.

In all which gouernment, howsoeuer y Church oftentimes doth want the parts and members of her

her government, by reason where-
of, God is not so honoured, as he
should or might; yet is it free to
godly householders, to enjoy this
government: for, how should
God want his orderly worship,
morning & evening, week-daies.
Lords daies, blessing and praying
him, with ioy and comelines in a
priuate familie, and in the time of
the Gospell? or how should there
want lawes, ordinances, and sta-
tures, against profaning y^e Lords
day, swearing, drunkenesse, ly-
ing, euill speaking, quarrelling,
slandring, vnchaste speaking, ei-
ther for *Ishmaels* scoffing, or *Esaus*
threatning, where the Gouvernors
haue the authoritie to hold the
sterne, and command for God?
except they want care and zeale,
for Gods causes, or hatred against
sinne, and regard onely to be ser-
ued themselves, and not how God
is serued, worshipped or obeyed.
In all which consideration, what a
founda-

Godly house-
holders may
haue perfect
gouernment.

Euery godly
familie, and
well ordered,
should haue pe-
nall lawes for
sinne.

Gen. 21. 9.

Gen. 37. 41.

The chief cause
why families
doe abound in
sinne.

1. Cor. 7. 22.

Note this.

Psalm. 101.

foundation of eternall happines is there laide, where there is such an holy & religious care to plant vertue, and supplant vice? to know the Lord, and to haue him serued aright? whose seruice is freedome, and whatsoever freedome besides, is but bondage vnto Satan.

Verily it is a great burthen, which gouernours of families doe beare, and their account is great; their families should be churches, wherein God should be hallowed, serued, and daily honoured: yea, they should take care, that not only they themselves feare God, (which yet is the least care of too many) but their seruants also; that not onely they themselves be not swearers, or excessiue persons, but not any of their seruants bee knowne to be such. A worthie president whereof is to be found in *Dauids* rule, Psalm. 101. which for his household gouernment hee proposed

proposed vnto himselfe, vowing vnto God, not onelie himselfe to walke in the midst of his house (that is) before all his familie) with an vpright heart, but that, slanderers, lyars, scorners and such deceitfull persons, should not dwell in his house; yea, hee would purge his house betimes (as one of the first workes that he would take in hand) to thrust out all the workers of iniquitie from the citie of the Lord. And then, whom would he plant about him? euen such as were nere *Cornelius*, such as feared God, euen (as *David* calleth them) the faithfull of the land, they should dwell with him, who so walked in a perfect way hee should serue him. A worthie commendation it was vnto that Roman Captaine that he feared God with all his household, that is, he kept none that outwardly submitted not himselfe vnto the comely order of his familie; none that

*A singular pre-
sidēt for house-
holders.*

*Act. 10. 7.
Psalm. 101. 6.*

*In greatest
houses most
disorder.*

*Account for
families, which
we thinke not
of.*

that was to be attained with open crimes, such as the most mens servants are, and especially Gentlemen and great personages, as if they had bidden battaile and defiance vnto religion and religious order, retaining (in stead thereof) and maintaining withall, all ruffian and swaggering persons, wanton, and beastly swine, such as may loathe an honest minde to come in companie withall; such families are not Churches but styes for swine; not congregations of Saints, but kennels for snarling dogges; yea, euen very helhounds, for any manner nourture or true godlines, that is to bee found amongst them. What will these doe when they shall come to account vnto God for their families? or doe they not beleue that they shall account for them? They, that know any thing, as they should know, by the rule of Gods word, doe account it a great burden,
then,

then to take charge of a flocke,
and to be Pastor of a Church; and
is not a familie then a great
charge that is called a *Church*?
Wee will say in an English pro-
uerbe, that there belongeth more
to a marriage then two payre of
bare legges; so we say further, that
there belongeth more to a family
then Gouvernors, seruants, house-
hold stufte, and prouision: there
must be lawes and discipline, or-
der and instruction, a watchman
and ouerseers, that all may walke
vpriight; that God being serued,
hee may serue vs, and his name
being daily blessed, he may blesse
vs againe, and powre a blessing
vpon our labours, which wee take
in hand.

A prouerb.

Herehence then (my worthie,
and worshipfull friends) let mee
deduce, for your vse, and remem-
brance these few, and ioynt duties
to you and your blessed yokefel-
low, to practise towards the Lord.

B

Remem-

Matth. 6. 33.

Christ neuer
commeth emp-
tie handed.
Prou. 8. 18.

Remember the words of *David* before rehearsed; how timely hee would take in hand the religious ordering & planting of his house. Forget not the words of our Saviour Christ, who counselleth you (and all that regard him for their Lord and Saviour) first, to seeke the kingdome of heauen and the righteousness thereof, and then (as it were without your care) all other things should bee ministred vnto you. Let your government and house, first entertaine Christ Iesus (who neuer commeth empty handed, but furnished with all grace and riches; even durable riches (as *Salomon* calleth it) that is, the knowledge, the seruice and the true care of religious duties. Let God be aboue all things honoured in and of your selues, for example sake, yea, for conscience sake, then of al, and euery seruant, men and maides, the chiefeft, the basest, see y they bee not profane persons

persons as *Eſau* was, who for a
meſſe of pottage ſold his birth-
right, that is, ſuch as more eſteeme
a meſſe of pottage, or a vaine toy,
then the feare of the Lord, or to
be taught any goodnes, or repro-
ued to leaue any euill. Keepe not
that ſeruant who being attainted
with any the aforeſaid crimes, of
ſwearing, vncleannes, drunkennes
or riot, and ſhall bee admoniſhed
and conuicted thereof, according
vnto due order of reproouing,
which leaueth not his ſinne, and
feareth not to ſinne, through
contempt of order. That God,
who commanded *Abraham* to
caſt out *Iſmael* for his ſcoffing at
Iſaac, commandeth you (and all
Maſters) to caſt out the broode of
Iſmael, (that is) all contemners,
and reſiſters of religion. They are
the leauen, yea the very bane and
poyſon, (let me ſpeake yet a little
further,) a moſt grieuous plague
and leaproſie, vnto any godly

Heb. 12. 16.

Mat. 18. 15. 16.

Gen. 21.

1. Cor. 5. 6. 7.

*Evill servants
are ever more
offensive unto
the godlie.*

and honest familie. Such doe not onely vex the godly, if any be in it, but keepe away the godly, that would come vnto it. Let not therefore your family want necessarie Lawes and penalties for offenders, whereby you may repress sinne, and be the meanes, if not of saving such, as otherwise would perish in sinne, and ignorance of God, yet, at the least, of lessening their torments in hel, by restraining the measure of their sinne, according to which shall e-very soule be tormented.

For want of godly discipline, how do servants, even in the families of religious Governours, offend, (may I not say abound?) in swearing scorning, & most vile behaviour? I would I knew it not to be too true, in too many places of very religious account. Whose is the fault? verily y^e Governours: and they shall beare the sinne of such offenders. You will say, they com-
mand

mand against swearing, and forbid their seruants; and they are taught the contrarie, neither take they their example from the Governours. All this is wel; but all this is not large enough for excuse. I would to God al families had this to glorie of, the easier would be the reformation of the residue.

All this while there is no mention of penall statutes, domesticall mulctes or punishments, corporall or pecuniarie, with chosen and appointed watchmen and ouerseers, for the ouersight of the familie, and to wait vpon the behauour, and obserue the conuersation of the seruants; sober, wise, and trustie seruants, to whom authoritie, credit, and countenance may bee giuen to discharge this dutie thorowout the families. You will say, this were enough for a whole congregation. I answer, very true. And why not for euery honorable, worshipfull, and

B 3 popu-

Rom. 16. 5.

*A reason why
private families
doe want
good lawes.*

populous familie which the Scriptures doe account, and call a Church? If it bee a Church, why should it not haue the lawes and discipline of a Church? Indeepe if it were so, sinne must needs bee constrained to flee to the land of Shinar, Babylon, or confusion, and would bee ashamed to shew her head. Why then you will say, is it not so? Oh, we are ashamed of the Gospell: we feare to be euill spoken of, or that we shall not get seruants to do our worke and busines. Such pretences are coyned in the world, and we thinke them very reasonable: but alas they are too narrow a couering to cloke or hide our false harted loue to Christ, our coldnes in religion, and our distrust in God. Surelie I thinke it would thrust out *Hagar* and *Ishmael* with bottell and bag, (the bondwoman and her sonne) swaggerers, roysters, and ruffian like seruants, with such lewde and profane

profane blasphemers, as are more
fit for hel (their owne inheritance,
without repentance) then for
godly families, which haue the
name for religion. And as for the
seruice of such men, I cannot see
how it should be blessed, but ac-
cursed rather; nor how we should
doubt the hauing of religious ser-
uants, if we our selues (the gouer-
nours) do truly loue religion, and
would indeede haue such, or none
at all. But whiles wee haue such
linisie-wolfie mixtures, an Oxe &
an Assie to draw together, one
good and fise euill, one that ab-
horreth an oath, and halfe a dosen
for one that shall make no bones
of an oath, nay shall (it may bee)
sweare in contempt of such a one,
is it any meruaile, though we can-
not finde good seruants? if our
houses were reformed (as they
ought to be) like Gods house, and
that Christ his gouernment did
beare sway therein, we should not

Act. 1. 25.

Deut. 22. 10.

neede lay wait for such seruants, they would enquire for vs, and sue to be receiued as into the Arke of *Noe*? All this may be performed where there is not a Pastor or teacher resident in the familie; but if there be no Pastor in the publike congregation, you can by no meanes (well) want one in your familie. You will say, that is a great charge. I answer: nothing to the danger of the want of one. You know it is Gods ordinance to haue his word preached, and your familie instructed, as hath bin said, & none so fit and meet as by a godly Teacher. If you stick at the charge, then withall consider whether you bestow not as much, (if not oftentimes more) vpon more vnnecessary expenses; as vpon vaine apparrell, vpon hawkes hounds, superfluous or sumptuous building, great housekeeping, and such like. I speake not of playing or wicked gaming (because I exhort

hort a Christian Gentleman:) if
 you doe any of the former and
 want a Teacher, you set the cart
 before the horse, and take the
 wrong course to thrive. If you re-
 plie, and say, those aforesaid ex-
 penses must needs be; I demand,
 before the meanes of saluation?
 What? Hawkes, or Hounds, or
 costly apparrell, or daintie fare,
 before the preaching of Gods
 word, his worship and seruice? Is
 it time (saith Haggai) for your
 selues to dwell in seled houses, and
 this House lie waste? As Iob saith;
 this were a wickednes and iniquitie
 to be condemned: yea, (saith he) this
 would bee a fire that should deuoure
 to destruction, and roote out all his
 increase. For which, how Gods
 wrath came vpon that people is
 in that chapter at large declared:
 the iudgements of God fell on
 them, in their eating and drin-
 king, and clothing, and earnings,
 [they put their wages into a broken
 bagge]

Hag. 1. 4.
 Iob. 31. 11. 12.

Vers. 6. 9. 10.

bagge]. If yet you say, many neglecting this religious care you speake of, doe yet thrive and prosper; I answere, and many doe not: which doubtlesse is Gods curse vpon them. But, be they religious persons or gouernours, I say, the greater is Gods mercie, so to spare them in so manifest an offence against so holy a durie: if they be others, (voide of religion) it is not to bee respected; whose thriving is not a token of Gods loue vnto them, when they want grace to serue him rightly; and the more they thrive, & yet rightly serue him not, the greater will be their indgement, and condemnation. Let that be no president to you, against the plain euidence of the word of God, against which if a miracle, signe, or wonder may not preuaile, (which sometimes to prooue men, God hath permitted and suffered) much lesse may the thriving of wicked men preuaile in

Deut. 13. 1. 2.
3. 4. 5.

in such a case, vpon whom (if wee will reade the Scriptures) we shall see, God powreth his benefits, and filleth their bellies (as *David* saith) with his hid treasures, much more then on the Godly, yea they haue no changes in their prosperous estate, when the godly are afflicted and chastened euery morning, in bodie, goods, and good name. Therefore this is a slender stumbling block, and not worthie to be stucke at. The charge therefore of a reuerend and painefull Teacher (if any way your state will beare it) doth bring his burthen of blessings other waies (if God be not vnrighteous) and till that charge bee defraied, certainly all our pleasures, profits, and delights in whatsoeuer before named or may bee added vnto it, are accursed in the vse thereof, except wee be vnder the publicke ministerie (as I said before) : for as in those indifferent blessings (for so I may lawfullie

Psalm. 17. 14.

Psalm. 55. 19.

*The charge of a
Teacher counter-
teruailed.*

lawfullie cal them in a sober vse of the,) there is some honest delight for gentle & noble minds, so (yet) till the worship of God be provided for, they are viterly vnlawful.

If that bee therefore granted, that to haue a Teacher bee needefull, the expence no heauie burthen, but vnwillingly endured; then, as my next counsell, see that your Teacher haue his due regard in his place and calling; that is, see that hee haue meete reuerence with authoritie, both from your selues and all others in the family. For if he bee not regarded, how shall his word, his exhortation, or reproofe take place vnto Gods glorie? The Lord requireth for his workes sake, that such bee had in singular reuerence, in double honour, obeyed and submitted vnto. All which is not as to his person, but to his office and function: not to him, but to Christ, whose word, person, and authoritie

*Teachers must
haue their due
regard in the
family.*

1. Thes. 5. 12.

13.

1. Tim. 5. 17.

Heb. 13. 17.

ritie he sustaineth. The contempt of whom is likewise, not to him but to the Lord your Redeemer. When therefore in your familie, euery base person shall set him at naught, or being reprooued by him for any euill, shall scornfullie resist, or reiect his counsell, what can this grow vnto, but an hardening of them in their euills, and a discomfort vnto the Teacher to doe his dutie? Rightly to esteeme Gods seruant, as the honour of his place & calling doth require, must come from singular grace and knowledge of Gods ordinance, and is not the weakest testimonie of a religious heart. Thus whiles you provide for the true honour of your God (as they that first seeke for the kingdome of GOD and his righteousness) you sow vnto your owne honour, for that they which honour God shall be honoured of God, his owne mouth hath witnessed it.

Math. 6. 33.

1. Sam. 2. 30.

Gal. 6. 7. 8.

Psalm. 34. 11.

Vers. 17.

Vers. 16.

it. Yea, in sowing thus to godlines, what fruit in your season may you looke to reape, but that which is promised vnto godlines? which is, not onely the immortalitie of the life to come (which is of faith) but also Gods blessings in this present life, which is in sight. Come children (saith y^e Prophet) hearken vnto me, and I will teach you the feare of the Lord. What man is hee that desireth life and would faine see good? Keepe thy tongue from euill, and thy lippes that they speake no guile; s^e hee euill and doe good, seeke peace and follow after it: For (saith he) the eies of the Lord are ouer the righteous, and his eares are open vnto their crie. Whereas on the contrarie side, what a foundation of an unhappie life, is in the contempters and neglecters of religion? may they thinke to prosper? the Prophet saith the contrarie, that the countenance of the Lord is against such as feare not God, to
 roote

roote out their memoriall from
off the earth. Or admit they were
outwardly blessed, what is their
prosperitie, but accursed vnto
them, their table made a snare, and
the things that should be for their
aduantage, an occasion of falling?
This shall suffice for the first point
to direct you vnto religion and
religions gouernment; and as the
first stepp and beginning of assu-
red happines; which (also) seaso-
neth (as with salt) all other cir-
cumstances of this lifes happines;
for, if onely to the pure all things
are pure, and onely they that so
religiouſlie liue and gouerne (ac-
cording to Gods worde) are of
God accounted pure, and the pure
onely blessed (as the mouth of all
truth hath pronounced it:) and
that on the contrarie, to them
that are defiled and vnbeleeuing
is nothing pure, but euen their
minds and consciences are defi-
led, then must it needes follow,
that

*The prosperitie
of the wicked
is accursed.*

*Religion the
salte of true
happines.
Tit. 2. 15.*

Math. 5. 8.

*The vnrereg-
rate are but v-
surpers vpon
the gifts of
God.*

*Reproach for
Religion.*

2. Pet. 2. 2.

2. Tim. 2. 12.

*The Crosse the
shadow of the
truth.*

Rom. 8. 17.

Gen. 17. 1.

that onely the religious inioy the blessings of God aright, both of pleasure and necessitie, all others being but vsurpers vpon the gifts of God.

And admit, that for all this religious care, you shall suffer some reproach, (as very assuredly it will follow from Satan & his impes:) what of this? Yet is this direction Gods simple truth, & the high way vnto happines. Yea, it is therefore the more vndoubted truth, for that y way of truth must be euill spoken of, neither can y crosse be auoided, as the shadow of the truth. For which, if you shall bee discouraged, you will prooue vnworthie of Christs glorie, neither can you raigne as a partaker in happines, except you suffer in this life, as a man most vnhappie. If you denie God; he will deny you; if you walke with him, and be vp-right, he will bee to you God al-sufficient: If you rule for God,
and

and according to his word, then shall you rule with God, and sit upon his throne of eternall glorie. Now what is the rule, that you must rule by? Is it the example of men, mighty, or multitude? No, by no meanes; for that is the certaine rule to erre by. I thank thee (O Father) saith our Sauior Christ, Lord of heauen and earth, that thou hast hid these things from the prudent and wise, & hast reuealed them to babes and sucklings. And S. Paul saith, that the calling and state of true Christianitie, is not composed of y Noble, learned, rich, or mightie of the world, but Gods choyce is quite against the reason of man, as to take foolish things to confound wise (which through God it shal do easily) and weake things to cōfound mightie, & vile things of the world, and things that are despised, & things which are not, to bring to nought, things that are. This is Gods kind of working;

C and

Matth. II.

1. Cor. I. 26.
27.

Gods manner
of working.

and except you consider it both well and easily, you shall stumble at it and be offended.

Psalm. 119.

Psalm. 1. 2. &
119. 55. 62.
148.

*We must be-
leeue Gods pro-
mises for in-
couragement
unto our du-
ties.*

The rule that you must leuel by (both concerning your selfe and others that shal be your charge) is the most blessed word of God; a young māns rule; an old mans rule; euery mans rule: The Prince must rule by it, y^e subiect obey by it: the husband must gouerne his wife by it; the wife must yeeld her subiection thereby as it prescribeth. In it there is for euery condition, state and degree, most perfect instruction, to be taught and learned: then must you be diligent, herein: day and night did *David* studie therein, whence his wisdom came. If you take little paines in it, you must looke but for little wisdom by it; you must not looke to reape that you doe not sow; nor thinke to sow in vaine, where God saith you shal reape. If you spend more time in
pleasure

pleasure and vanitie, you must looke for your great fruit and gaine in vanitie. If you loue and delight more in worldlie things then in spirituall, you must count vpon the reward accordingly. It is not possible to be attained, the pleasure and glorie of this life, and the kingdome of heauen: The storie of *Dines* & *Lazarus* will teach you that most plainly: *Dines* had here his pleasure, and *Lazarus* his pain; but *Dines* for his pleasure exchanged torments, and *Lazarus* his afflictions were turned into heauens ioyes. The state of godlines is to suffer: the state of Christianitie, is to be crucified with Christ, the members must be like their head; and hee that will bee Christs disciple must forsake himselfe, take vp the crosse and follow Christ.

Luk. 16. 19.

Gal. 6. 14.

Matth. 16. 24

And albeit I said before, that the wise, noble, rich, and mightie, were not to be your rule, (because

1. Cor. 1.

Luk 8. 3.

Phli. 4. 22.

Act. 17. 11.

Matth. 27. 57.

Gods word doth onelie challenge that peculiar honour) yet said I not, that amongst these degrees, you should finde no examples to behold and imitate. When Saint Paul therefore said, *Not many noble, not many wise, &c.* he did not say none of these degrees, as none of the Nobles, wise and learned of the world, are called and stand for Christ; but not many of these. Some therefore both haue been, and in all ages shall bee called, that for nobilitie shall equall any; and for riches any; and for learning ioyne with any, and yet truly professe Christ Iesus. Some about *Herod*, as his stewards wife: some in *Neros* familie; some Nobles of Berea; some Pharisees, some Counsellors, *Ioseph of Arimathea*, a good man and a iust, with *Nicodemus* and others; but all these did submit their wisdoms, nobilitie, and learning vnto the scepter of Iesus Christ, and were

were content to be taught by him, what true wisdom is; and *Paul* desired to know nothing but Christ crucified, wishing God to forbid that hee should reioyce in any thing but in Christ Iesus crucified, by whom the world decayed to him, and he vnto the world. What shall I say vnto that cloud of witnesses, *Abraham, Isaac, Iacob, Moses* and the rest, that are mustered in that chapter? all which endured with Christ the crosse and despised the worlds shame, for their religious, vpright, and most holie life, being persecuted and hated, of whom (yet) the world was not worthie; and whom (though we now honour) yet did the men of their time most grieuouſlie hate and disdain, as they doe any of the godly in this present age. Insomuch, that though many who now speake euill of the way of truth and the sincere profession of the Gospel,

Phil. 3. 8.

Gal. 6. 14.

Heb. 11.

Chap. 12. 2.

Chap. 11. 38.

Matth. 23. 30.

would say with the Pharisees, that if they had liued in their daies they would not haue been partners with them in their blood, nor ioyned with their persecutors in their reprochfull doings: yet, if the case were so, and that they might now liue againe amongst them to reprocue their wicked waies, and doe contrarie to their doings; they would no more spare them, then the godly present. Else, why doe they so ill intreat them, that follow their blessed steppes? Or for what is it, that they that liue godly, are so reproched, but for their precise care vnto the duties of godlines? Demand what is the cause they are reproched, and branded with termes of (supposed) disgrace? why? forsooth there is nothing (saith the profane scoffer) but preaching and praying and godlines that they account of. If you come in their companie, beware
how

how you sweare an oath: for if you doe, you shall bee sure to heare of it, before your word be cold. They forsooth will neither sit downe to meate, nor rise from table, but they must haue grace, or it is worth nothing. And they will allow nothing to be done vpon the Sonday, (which they cal the Lords day, and they say, it is the Scripture name,) but what must be for necessitie, nor that neither if they could chuse. They liue not like other Gentlemē, which yet keepe as good houses, as they doe; yea, with good sport at Christmas, with piping and dancing, and carding, and other Christmas gambols, that men may be merrie when they come: with them there is no such good fellowship nor merriments, but all sadnes, and scripture-talke, singing of Psalmes, and reading of chapters, out of *S. Paul* and *S. Peter*, and I know not whence, nor what to

*The worlds
mirth.*

make of such a life, which was not scene in our forefathers daies till they came vp; enough to make one both weary and mad (I think) that is not vsed vnto it.

1. Pet. 4. 4.

*Disgrace for
the things God
most comman-
deth.*

Loe here this is the reproch of religion, and the cause thereof. That if you wilt not runne with the world into the madnes, and profane course thereof, neither be carnally minded with them, nor follow, nor fashion your selfe in all vanitie like vnto them, you are straightway mad and melancholie; and (as *Peter* saith) therefore speake they euill, yea (as our Sauiour saith) all manner of euill falsely and vniustlie; and that for the things which God highlie commandeth vs, men shall bee in most disgrace with worldly men. But as *S. Peter* further saith, they shall giue their accounts for such vngodly speaking, to him that is readie to iudge both the quicke and dead at his next appearing.

This

This therefore must in no wise discourage you, or either of you, but as you haue those worthie lightes, of both Patriarches, Prophets, and Apostels, yea, of Christ Iesus himselfe, the chiefe corner stone, with all his godly traine the hundred fortie foure thousand that stand with him vpon Mount Sion, who haue suffered (as *Dauid* saith) too much contempt, (as before was said:) So might I (with y^e Apostle) referre you to the example of your most worthy and worshipfull Parents (as *S. Paul* quickeneth *Timothie*, with *Lois* and *Eunice*, his mother and grandmother) who, in these verie same reproches, haue honoured and serued the Lord before you. If therefore the actions of our Ancestors doe so much delight vs, and are such a spurre to incite and quicken vs in common virtues, how much more to imbrace godlines and holie gouernment? And if

Reuel. 14. 1.

Psalme. 123. 3.

2. Tim. 1. 5.

Heb. 12. 9.

1. Pet. 1.

Matth. 5. 48.

1. Pet. 1. 17.

*A stumbling
blocke remo-
ued.*

TIT. 1. 16.

*The power of
profession is in
practise.*

if the parents of our earthlie bodies shall preuaile so with vs, how much rather the Parents of our eternall happines, euen the father of Spirits (as the Apostle saith) should he preuaile in his example of holines, who thus saith, *Bee yee holy, as I am holy: Bee yee perfect, as your heauenly father is perfect? And if (saith Peter) ye call him father, who without respect of persons iudgeth according to euery mans workes, passe the time of your dwelling here in feare.* All which, I haue the more specially obserued and touched, that I might remooue a stumbling blocke out of your way. For that many, who doe approoue the best things, haue yet no courage at all to practise them, because of the crosse; professing (in a sorte) they know the trueth, but doe (indeed) denie the power therof. Which power standeth not in knowledge alone, but in speciall and daily practise, with obedience

dience to the trueth. And much more easie will it be for such as doe not know the will of God, and therefore doe not obey his will, then for such as know, and doe it not; many stripes belong vnto them, as our Sauour saith. Whereunto I meane not, but to point with my finger (as it were) that you may bee armed to resist such spirituall cowardlines in the profession of Iesus Christ his trueth, if for your godly life, and religious gouernmēt, you shal beare reproch: reioyce and bee glad thereof, and lay it vpon your shoulder (as *Iob* did, or would haue done his aduersaries booke) and it shall become your crowne of glorie in the day of your account.

To proceede therefore (and yet briefly withal to go thorow the summe of this my slender purpose) this is (but yet) the foundation of present and future happiness.

Spirituall cowardlines.

*Matth. 5. 11. 12.
Iob. 31. 35. 36.*

Simile.

Psalm. 133.

Vers. 2. 3.

nes. There must bee further building in the work and government of a familie. For as the sweetnes of musicke consisteth in the orderlie concent and tuning of the strings, without which bee hee neuer so skilfull that plaieth, the instrument neuer so good, the strings neuer so true, there will bee no sound of musicke: euen so, if the stringes and members of a familie be set in tune, every string in his due and proper place, every string in his place keeping his note and height, then (as *David* saith) is there y^e comelines, goodnes, and well agreement, which he resembled to Hermons pleasant and pretious dewes, with that most sweet and sacred saueur, which from the Priestly anointing of *Aaron* did arise and smell. To this (naturally) we are not (by birth) apte; no more then the strings of an instrument will of their owne nature without art or skill, fall in-
to

to tune. Nay, by nature, wee are
 perverters of all good order, and
 means of good concent. Would
 subjects be vnder one head or go-
 uernment, if feare or grace did not
 compell them? hath not nature
 shewed her rebellion in children
 against their parents? Let onelie
Absolons storie bee remembred.
 Hath not families bin subuerted,
 troubled and disordered by hus-
 bands ruling wickedlie, or the
 wiues rebelling disobedientlie?
 Let *Lamech* be an instance for the
 husbands fault, and *Euah* for the
 wife. Whereupon most iustly they
 were put vnder tribute, and must
 not be permitted to vsurpe autho-
 ritie. I neede insiste in no other
 degrees and societies (as I might,
 between the Pastor and his flocke,
 (between whom and them whiles
 the people are as they that re-
 forme the Priest (as *Hoseas* saith)
 and will not follow him, instru-
 cting and ruling them from the
 Lord,

2. Sam. 15.

Gen. 4. 23.

Gen. 3.

1. Tim. 2. 22.

Hos. 4. 4.

Lord, how can there be harmonic without confusion to the people to be lulled in their sinnes?) It is sufficient that wee haue examples for my present purpose. If therefore it bee not from nature but from grace, and (as before was declared) Gods word do contain instruction for al degrees and societies of men, who can bee exempted, or dispenced with to neglect that rule that desireth a quiet and godly life, or would be held guiltlesse of contrarie cause?

*A familie like
to a common-
wealth.*

Simile.

A familie may bee compared vnto a commonwealth: wherein, there are diuers societies and degrees, reciprocally relating, and mutually depending one vpon another. The highest degree or societie is between the husband and the wife; and this is as the first wheele of a clocke, that turneth about all the rest in order. The next societie, is betweene the Parents and the children. The third be-
tweene

twene the seruants one with another, and towards all other superiors in the familie. Into these three societies may a familie bee disposed. As touching the first and principall societie (wherein also principally I purpose to insitt) which is betweene your selfe and your louing *Hinde* or *Roe*, whom many a time I haue blessed and shall blesse (by Gods grace) vnto your vse and comfort) giue me leaue, (as one that can speake by the surest learning) to powre forth my minde mutually to you both; who can tell you, that the Canker vnto happines, and danger of confusion to a familie, is the contention and disagreement of man and wife.

You will say, how may this be auoided? I answere, verie easilie, if in time true regard be had vnto mutual duty, without which there can be no comfort, nor that blessing of happines which before we speake

*Three societies
of a familie.*

*The meanes to
auoide contention
in a familie
easie.*

Gods ordinance must bee preferred before vnmeet conditions of peace.

Deut. 22. 5.

The husband the head, the wife the bodie.
1. Cor. 11. 3.

spake of. Nay, (which is more,) to haue y blessing of God, which is the foundation and cause of all happines. It standeth not in what man and wife shal conclude vpon, that there may be peace & quietnes, but what order God hath prescribed them, to bee obeyed in their places: so that they must looke vnto Gods wisdom, order, & polity for æconomical government, and not what may seeme right and good in their owne eies. And that, if the man may not weare womans apparrell, nor the woman mans, how much lesse may the one vsurpe the others dignitie, or the other (to wit the husband) resigne or giue ouer his foueraigntie vnto his wife? but each must keepe their place, their order, and heavenly politie, wherto God hath called them. The husband is made the head, and the wife resembled to the bodie: May the head of a bodie (naturall) be

bee turned downeward? can the whole person so continue, & liue well in that state? how vnseemelic is it? no more can the bodie politique bee in peaceable or blessed condition, if order be inuerted. A most monstrous thing it was that the Prophet *Esay* complained of when he said, *Children are extortioners of my people, and women rule ouer them.* You wil say the Prophet speaketh of another case: I know it well: yet doth it (and very well may it) serue, in any case that is contrarie to Gods word to shew deformitie; but in his right case most notoriouslie.

You will say, shall the wife haue no gouernment? shall she do nothing but be idle in the familie? I answere, my wordes yet tend vnto no such thing. Then, why was she taken for a yokefellow? why is her helpe required, and she called an helper? Nay, I will say more, a glorious spectacle it may

D be,

Isay 3. 12.

Which is, when men being effeminate, are led (as was Ahab, and such like) to prouoke the Lord.

Gen. 2. 18.

Prou. 31. 31.

Vers. 12.

Vers. 10.

be, where the wife hath the whole government. But with these cautions: that is, where the wife manageth household affaires, providently foreseeing, carefully disposing, and religiouslie governing to the honour of her husband. Else would not *Salomon* haue said (in the description of a virtuous wife) *Giue her the fruit of her hands, and let her owne workes praise her in the gates.* Having before so notable set forth the qualities of a virtuous wife: First of her grace and obedient faithfulness, *shee will doe him good* (saith *Salomon*) though I know the wordes of his mother *Bathsheba*) and not euill all the daies of her life; no meruaile though hee said, her price was above the pearles: (marke yee wiues the patterne of a wife; and yee husbands (that are to choose) learne yee to choose a wife:) she will doe him good; [*good*] shall be the object and subiect of her labour; so (you will

will say) will many; but (saith hee) *she will doe him good, and not euill*, that is, good without intermixing it with euill, good whollie; good absolutely, good and no euill with it, to distaine or corrupt it. *Michol* did some good when shee conuaied away *David*, when the house was beset, and his life in hazard; but how ill be seeming was her euill scoffing at him, when his zeale in Gods cause did abound and shew it selfe? Manie there are that will doe good vnto their husbands, for diuers causes, nature will enforce, selfe vnitie and ioynt partaking in condition, constraîne; desert procure and euince; and many others. But to doe such good, so soundely, so carefully, and that all the life long, as shall be voide of euill, how rare is such a wife? Surely, in comparison of the multitude of contraries, (whereof some will doe but little good for much euill; and

A perfect good.

1.Sam.19. 12.

2.Sam.6.20.

*Many causes
why women
may doe good
vnto their hus-
bands, and yet
misse the right
cause.*

Prou. 12. 4.

some all euill and no good, such as *Salomon* describeth in his Proverbs, which by dishonouring of her husband becommeth corruption to his bones) I say in comparison of the multitude of such vngodly and foolish wiues which neither doe good to their husbands nor to theselues, such virtuous ones may be said to be rare & scarce: yet otherwise I could point vnto some virtuous paternes (by coniunction neere vnto you; and the taste whereof, if nature diuerte not, or grace (rather) faile not, you may finde in due time,) in whom shall shine a gracious measure of this heauenly virtue. But if by description of qualitie you would haue mee rather speake, and for modesty to insist, asking me where she is, or who may be found to be such a wife: I will make this answer, she that indenuoureth (as in that aforesaid description *Salomon* purtayeth it) she that labour-
reth

reth in her place for her husbands quiet, for his health, for his credit, for his wealth, for his happines in his estate more then for her selfe, and counteth his in all those respects her owne: this is shee, that doth her husband good, and not euil; if withall she abide herein all the daies of her life. It is indeede the will, indeuour, and faithfull practise, that is this perfection, (for other, in any of our duties either towards God, or man, cannot be attained vnto) which here is spoken of: whereunto whosoever shee bee that indeauoureth, is that virtuous wife.

Which point (to returne again) being positiuely (as a foundation) set downe by *Salomon*, he formeth the rest, her labour how painefull, her skill how excellent, her wisdom how incomparable, her religion how sincere; *She openeth her mouth with wisdom, and the Law of grace is in her tongue;*

*The wiues will
and desire to
do her husband
good, and not
euill, is her per-
fection.*

Verſ. 26.

Verf. 28.

Verf. 29.

Iudg. 14. 18.

She ouer seeth the way of her household, (Loe her gouernment.) & eateth not the bread of Idlenes: her children rise vp, and call her blessed; her husband also shall praise her, saying, many daughters haue done virtuouſlie, but thou surmountest them all, &c. So that it was not for nought, that before I said it might be a glorious spectacle, to see the wife sustaine the household gouernment and to manage the affaires pertaining thereunto. Where I meant not euery wife, the foolish and vnprofitable wife, the corruption of her husbands bones and dishonour of his life, which becommeth an heifer for his aduersaries and the vile to plough withall; but (as I said) with respect of these cautions:

1. That the wife be fit for the gouernment she vndertaketh.
2. Being neuer so fit, with the consent and referce of her husbands wil, taking all her light (as the Moone

is

is said from the Sunne, so she) from her husband, for gouernment and authoritie, as his Lieutenant vnder him; and so wisely disposing all to his honour accordinglie. In such a case, how great an honour is the wiues godly gouernment vnto the husband? whiles hee as king to command, yet with loue as an husband, shall goe in and out, in the midst of his familie? not fearing spoyle, whether he be at home or abroad; nor needing vnlawfull spoyles to maintaine his state. As also, how honourable a seruice is it in the wife, to depend vpon his becke? to aduise with her head? to leane vpon his brest? and yet to haue the authoritie to doe what she will? that is, whilest her will is honest, lawfull, and to her husbands good, as hath been spoken of.

Can this be counted slauerie, or seruill subiection? must there not be in some subiection? Can al (in a

*The wife the
husbands lieu-
tenant.*

*The wife go-
uerning well
becommeth an
honour vnto
the husband.*

1. Cor. 12. 17.

*The wife
must consider
that it is God,
who hath as-
signed her vnto
her subiection.*

nation bee kings? Can all in a family bee fathers? can all be wiues? can all bee euery thing? *If the whole bodie* (saith the Apostle) *were an eie, where were the hearing? or if all were the eare, where were the smelling?* If therefore in a kingdom, or familie, there must of necessitie be these degrees, and that wee see men so subiect to Princes, that they contentedly delight therein, and neither couēt it slavishnes, nor affect aboue their state (though some wicked doe otherwise) should not the wife look vnto the hand of God, which made her the wife, and not the husband, the weaker vessell, and not the stronger? the bodie, and not the head? to obey, and not to rule? that is, not to rule without obedience. To grudge hereat, is not against the husband, but against God withall: to gouerne otherwise, is not to rule, but to vsurpe. Therefore, the Apostle said not, the wife shal not rule

rule, but he said: *I permit not a woman to teach, nor to usurpe authoritie over the man.* That is (as vnder correction I take it) without the husbandes consent, will, and approbation; neither constrained by her shrewdnes, but referred for cause (voluntarilie) to exercise the rule and gouernmēt of the family. And this is that I said, or meant before, which communicablie the husband may not dispose to the wife, though he translate the gouernment of things; namely, the honor of Headship, to alter, order and direct, as in wisdome hee seeth cause: which glorie must still shine in his face, as he liueth in his familie, and not in hers in his presence; he must still be seene to bee the head and husband, and shee may not beare it; which were most vncomely, yea, her very shame and dishonour, if shee waigh it rightlie.

1. Tim. 2. 12.

Now contrarie to all this, one euill

*An euill obser-
ued amongst
men and their
wiues.*

*A law point
betweene man
and wife.*

euill sicknes I haue obserued in the experience of my daies, (to speake according to the phrase of *Salomon*) which I find not the offenders therein carefully to preuent, though it be the confusion of marriage happines : namely, where the husband and the wife are at oddes, which of them shall first begin to performe their duty, that is, whether the husbands loue bee the foundation of the wiues obedience ; or the wiues obedience of the husbands loue. The wife will say, Let mine husband loue me as he should, and I will obey him as I ought. The husband he saith, Let her doe her dutie, and I will loue and maintaine her. Thus they stand at staues end, both of them agreeing in generall, that ioynt dutie is to be performed of both, but neither at agreement which shall begin.

Rom. 12. 10.

Surely, as in all duties, the Apostles counsell is, that in giuing honour

honour one should goe before another, that is, euery member should strue to giue each other the chiefeft honour (a note of true loue, and singular humilitie:) so could I wish that it might neuer grow to question of law betweene man and wife whose is the dutie (for foundation) to begin the worke of household gouernment, but for them rather to strue, who should bee most carefull of each others good. The husband (in needfull seruice) should not neede to say, Good wife helpe me herein (I meane in things euident vnto her) but the wife should preuent him with, Good husband let me doe it for you. Neither the wife to say (in like case) I pray husband doe this forme; but hee rather to take care to preuent her desire. Else what meaneth the Apostle by those words, which of this estate hee vttereth; *The wife careth for the things of the world,*
how

*What should
be, not what
is.*

1. Cor. 7. 23. 24

*how she may please her husband? And againe: The husband careth for the things of this world, how hee may please his wife. Thus they should not strive, vnlesse it were to giue honour (as was said) and to doe seruice, and by loue to preuent each other, in that which loue should further one another in, to the benefit of the whole, and honour of the Lord. And surely where true loue raigneth indeede, and not a counterfeit shew of loue; or where (in faithfull loue,) either of them are truely carefull of each others good, they shall not neede to sue each other at the law for their right, or complaine they haue wrong; but as *Abraham* said to *Lot*: Let there bee no strife (I pray thee) betweene thee and me, &c. But if thou wilt take the left hand, then I will goe to the right; or if thou wilt goe to the right, I will take the left: so quietly would they compound, nay make*

Gen. 13. 8. 9.

make no question thereof.

But if there bee such, as cannot end this controuersie without the Law, (as no question there bee of both, vnreasonable men and women) men that will rule (like *Lamech*) tyrannously, and women that will liue contentiously, to whom the wiues will say: If my husband will loue me I will obey him; and such men say, If my wife will serue me, I wil be beneuolent: then this I must say, The wrong and burthen will light vpon the womans backe. By wrong I meane not iniustice, but as we say in our prouerbe, the wrong end of the staffe will be her parte; that is, it is in vaine (in this case) for the wife to striue with the husband, which is, the weaker with the stronger; the horse (pardon mee good wiues to vse so base a similitude) the horse (I say) with him that hath the bridle and is able to sit fast.

Concerning

*The remedie of
the foresaid
euill sickness.*

*A doome a-
gainst the wife
that conten-
detb.*

*Reasons why
the husband
ought to be
superiour, and
the wuife to o-
bey first.*

1. Tim. 2. 13.

*The punish-
ment of Adam
and Eue for
sune.*

Gen. 3.

Concerning which point, if women will bring their case to the Law of Gods word (which either must rule them here, or else will rule and iudge them, most fearefully elsewhere) they shall finde, first the man to haue the prerogatiue by these circumstances: 1. By being called the head, she the bodie. 2. The man to be first created, and so perfect (touching creation) without her; though in regard of fellowship, and procreation (as the Apostle saith) *Neither is the man without the woman, nor the woman without the man in the Lord:* and therefore hee saith, that the man was not made for the woman, but the woman for the man. 3. As the woman, (being the weaker vessell) was deceived by the diuell, and so deceiued man; so God (calling them both before his iudgement seate) arraigned, accused, and condemned both of them, for their fault

fault and sinne: The man (for his loosenes of gouernment in obeying his wife) was condemned (not to lose his gouernment, but) to labour and paine, to trauaile with paine for foode and maintenance: The woman, besides her peculiar paines ioyned with his generall, (wherein yet, being patient, shee serueth God, as an excellent instrument and handmaide, to store and fulfill his kingdome) I say, besides these ioynt or peculiar paines (as to the principall instrumentall cause of *Adams* miserie, for that shee did that, which Satan otherwise could not haue done without her) the Lord ouer and aboue condemneth her (for tribute) of all obedience to her husband, saying: *Thy desire shall bee subiect to thine husband, and hee shall rule ouer thee*: which words, being so plaine and euident, need no exposition in the world, neither neede I to confirme it with many

Verf. 17.

1. Tim. 2. 15.

*The vvines
tribute to the
husband.
Verf. 16.*

*The sentence
must needes be
iust and good
when God is
the Iudge.*

many testimonies, which abound in the Scriptures to this effect and purpose. So that the Lord (not man) decideth this controuerſie, and ſubiecteth the wiſe, both in deſire and will vnto her husband, telling them, who ſhall begin, who ſhall lay the foundation, and how the worke and building ſhall ariſe thereon. Thus, and thus (ſaith God) it ſhall be; both deſire [to haue] euen deſire of good things, and of all things; and will, [or power] to doe or vnder- take ought, both theſe (ſaith God) ſhall bee ſubiect to thine husband, and hee ſhall rule ouer thee.

Hearken now (my deere friend) here, vnto the iudgement of the Lord, though I truſt I ſhall haue little cauſe to ſpeake peculiarie vnto you; yea, (to auoide offence) hearken all ye wiues, (or maidens that may bee wiues) eſpeciallie you that feare the Lord, and doe
take

take his word to be your guide, if you doe desire the happie life of Matrimonie, behold your condition, know your place and station, and who hath subiected you. If will and desire be taken from you (touching rule and gouernment) what is left you to vse of your owne authoritie? If therefore you will contend at law about superi-
oritie, you are bid lay down your interest, for God hath disposed it vnto your husbands, not so much as to desire any thing or doe any thing (as of your selues) but is made tributarie vnto your husbands. And from hence (I take it) it came, that *Salomon* spake so much, and that so bitterly about the contentions of the wife, calling them (as by a proper name) the *Contentions* of the wife; and her the contentious person, if there be any strife, betweene her and her husband. Who, although he spake of diuers wicked men,

E

and

*Necessarie
things to be
knowne for
the quiet of
maried per-
sons.*

*The shrewde
wife saith this
is hard.*

*Prou. 19. 13.
Contention pro-
perly ascribed
to the wife
by Salomon.*

Prou.27.15.

The poore husbands miserie.

Vers.16.

Vers.16.

Pro.27.15.16.

and of diuers imperfections of men; yet neuer (speaking of the husband) doth hee call it, the husbands contention, but the contention of the wife, comparing her and her contentions to the dropping of an house or gutter: noting thereby the poore husbands misery that is so matched with a contentious wife, as if he stood continually vnder the dropping of an house: as also noting her dishonour thereby, where he saith, that *Hee which hideth her* (or would seeme to couer such infirmities) *hideth the winde*: that is, is like him that would goe about that, that were impossible; *and shee is* (saith he) *as the oyle in his right hand that uttereth it selfe*: which cannot bee concealed, though hee would neuer so faine. Heare y^e verie text; *A continuall dropping in the day of raine, and a contentious woman are alike. Hee that hideth her, hideth the wind, and she is as the oyle*

oyle in his right hand, that vttereth it selfe. In another place thus hee hath it; *A foolish sonne, is the calamitie of the father: and the contentions of the wife, are like a continuall dropping, &c.*

Prou.19.13.

Obiect. 1.

Ans.

The wife may not contend by any meanes. What contending is.

To this you will obiect and say: May not the wife contend for lawfull and good things? May the wife doe nothing, but the husband may denie her? To these two questions thus I answered: (I call them two, because they are diuers and distinct.) First, vndoubtedlie, she must not contend, no not for good things, that is, vnderstanding by contending that brawling, bickering, and vexing disposition, whereby, as it were, shee will seeme to wrestle and wage warre, for that which is wanting, through which, either she constraineth his patience, offendeth his loue, breaketh quiet peace, or resisteth his authoritie.

Admit (you will say) it bee for

E 2

most

*The wife may
use perswasion,
but not conten-
tion.*

*A note aboue
Ela.*

Prou. 31. 26.

most necessarie duties, as for good gouernmēt in the family, for prayer to bee performed, for restraint of euill exercises, or entertainment of godly friends, may shee not strue for these things? I answer, for these she may intreate; for these shee may wisely speake and counsell; for the reformation of these amisse, shee may moue friends to perswade: but to fall out, to braule, to lower, to be sullen and fret, or, (which is a degree worse (as it is a note aboue *Ela*) to scold and speake presumptuously, this is beyond her place, it is intolerable contenti-
on. The contrarie to which, is contained vnder those wordes of the virtuous wiues expressed dutie: *She openeth her mouth with wisdom, and the Law of grace, is in her tongue.* To open her mouth with wisdom, is not to braule, but to intreate her husband for things amisse to be redressed: and
how

how contrarie is scolding & contentious words to y^e Law of grace?

Obiect. 2.

Answ.

Eccles. 8. 3.

But you will say, what if all this preuaile not, may she not yet contend? for answere, I say: Admit the case to be betwene thee and thy Prince: For reformation, or otherwise in withholding right, wilt thou trie him by vnquietnes in words or deedes? beware of that, (saith *Salomon*) For he will doe euen what hee list. I know the conditions are very diuers, and vnequall in their different degrees; yet this may be drawne out of the comparison, that as there is no striving with a Prince, because of his power; so there is (or should be) no contending with the husband (for whatsoever cause) because of that absolute soueraigntie which is in his hand, hee will doe whatsoever hee list (lawfull, honest and indifferent) and shee cannot hinder him. So that looke how vaine a

The wife discharged by informing, rather then by reforming.

2. *Quest.*

thing it is, for one to strue with another, that is bound hand and foote, and cannot wagge a finger; so vaine a thing it is for the wife (who for euery thing must depend vpon her husbands will) to strue and wrestle with him. If therefore the things which are to bee obtained or redressed, bee to bee done by him, and cannot be done by her, the burthen being his and not hers (she hauing done her dutie by intreatie) she is discharged, and he standeth guiltie: he being King, Priest, and Prophet in his house, he shall answere for it.

The other question, *viz.* [whether the wife may doe nothing, but the husband may denie her] must be thus considered. If they be partely of the aforesaid nature, things indifferent, he may forbid her; or things good and lawfull, being extraordinarie and not common duties of religion and Gods seruice, hee may restraine her;

her; but he doth euill (it may bee) in it, which is not the question. My reason of which restraint (or authoritie) is this, where *Moses* saith, that if a woman shall vow a vow vnto God, if her husband disallow her the same, in the day that hee heareth it, hee shall make her vow that she hath pronounced with her lippes, of no effect. As touching common & ordinarie duties and partes of Gods holy seruice, as the hearing of his Word, Prayer, Sacraments, & such like, or shall command her things vnlawfull or vncomely, she is not bound to obey herein, neither can he restraine her; or if hee shall do it by violence, she is excused, as one violently hindred from her dutie, and he shall beare the sinne: neither may the hazard of his displeasure, wrath, or offence, be any iust excuse, if violently she be not hindred, touching the duties of Gods seruice, which with patience

Numb. 30.9.

The wife must do some duties with hazard of her husbands displeasure.

*The inconuenience of the
wines contending.*

Abigails wisdom.

she is to beare, and submit her selfe vnto. But in any case shee must not contend, for any cause or matter, which is no way to win, nor meanes to obtaine, but to breake peace & vnitie, to dissolue loue, and make way to al disorder and discontented estate. This is the best fruite that can come of contention, with either wise or foolish man. If he be wise, he will not beare it, that is, not beare the losing of his authoritie: If he be foolish, he will bee more intemperate and not endure it. Wiselie therefore did *Abigail* in the case of her husbands danger; who (not consulting with him, because hee was not in case) ventred rather in a good action to beare some blame, then to omit a needefull thing. Surely, if he had knowne it, it is probable hee would not haue consented; which thing, because she feared & knew he might restraine her will, she did
it

it priuillie. So such wiues, (as whose husbands are *Nabals*) haue onelie libertie to doe good without consent, and to hazard blame. But that the husband may restraine if he be acquainted with their purpose, and they must obey, there is no question.

Let the wife therefore by all meanes shun the obloquie of a contentious wife, wherein is so much dishonour, as almost nothing more. For what a shame is it to a wife, to be compared to a dropping house? or to haue a corner in a house top (for a man to liue alone in) yea, or the very wildernes to be preferred before her? therefore in the Prouerbes hee saith, that *It is better to dwell in the corner of the house top, then with a contentious woman in a wide house*: And againe; *It is better to dwell in the wildernes, then with a contentious and angrie woman*. Oh how ill be seeming is it, the chaste, sober,

Pro. 21. 9. 19.

Vers. 19.

A womans disgrace.

sober, modest, and amiable face of a louing and virtuous wife, to fret, lower, skowle, scold, braule, or bee vnquiet towards her husband? if such saw their faces then in a glasse, it would make them loue the practise of such behaviour the worse for euer.

On the contrarie side, if they did but know what fetters, bonds, and perswasions, their kind and dutifull behaviour were vnto verie foolish (much more to wise and godly) husbands, for obtaining of their willes, in things lawfull and necessarie, they would neuer fall into a contentious humor, but by kindnes overcome. The wind and the Sunne may be similitudes, in this case to set forth the effect hereof. It is said, they once contended, who should haue the victorie to make a Traueller cast off his cloke: the winde began (after his ruffling manner) to blow with strength: then more stronglie: after

*A similitude of
the winde
and the Sun.*

ter that with violence, as though he would carrie away man and all: but the more hee threatned, the faster the said traeller held his cloke about him, neither could the winde by his ruffling get victorie. The Sunne by warmth and faire demeanes, setteth vpon his taske; who, not at first preuailling, increased his warmth, till at length, not onely it caused him to cast off his cloke, but his coate and doublet too. So verily, if wiues did know how vsfauorie their ruffling courses of contentions are vnto husbands hearts, and how much their amiable, louing, & patient perswasions, are more likely (if ought at al) to take place with the, not only to get victorie of the cloke, but of coate and al, & wisely watching their times and seasons (as *Herodias* did, though in a bad cause) but indeed as *Queene Hester* did in a better & good cause) they would surely abhorre and abandon

*Though kind
and dutifull
perswasion
will not pre-
uaile, yet must
contention
needes be the
worst, though
by it she should
preuaile, be-
cause it is no
honest meane
appointed of
God.
Mark 6.21.
Hest. 5.*

Iob. 2. 10.
Prou. 14. 1.

bandon their windie course, and wholly cleaue vnto the way of wisdom. They are therefore more then foolish (for euen that name the Scripture giueth vnto indiscreet both women and men) I say they are more then foolish women, that cannot say with themselues, if I cannot obtaine by gentle and moderate meanes, I shall neuer preuaile by vnlawfull meanes: for verily contending is meerely vnlawful; not only (as I haue said) an vnlikely, but an vnlawfull course.

*A wise mans
laying, if
wiues would
beleene it.*

Thus ycu see (I trust) this point most eident, that by no meanes the wife may contend, no not for things lawfull. Well (as one saith) the cause of contention may be in the husband, but the fault of contending, is surely in the wife. The husband may be foolish and wicked (as *Nabal* was;) and therein giue occasion (or cause) to a contentious nature, but the wife must

must auoid it, as *Abigail* did, who wisely preuented the euill, but brawled not for his follie. Let this rule be obserued, and there shall be no contention.

But when this aduice in the wife is no more regarded, (then in many it is) and that the order of Gods decree is so violated, is it any meruaile, if there bee contention betweene man and wife? Nay rather it were a wonder, if there should be peace: for whereas the Lord hath inuested the husband with the authoritie and headship, will any lose this authority, & resigne it preposterousslie? will hee lose his libertie, and cast his scepter to the ground? will hee bee nailed to y^e crosse, with his heeles vpward? I denie not (much lesse iustifie) the husband to be in cause oftentimes, of disunitie and contention, when he shall be carelesse of necessarie and godlie duties, improuident, vnchristie, froward, rigorous

Gen. 3.16.

*The wife in
vsurping au-
thoritie cruci-
fieth her hus-
band, as it is
said of S. Peter,
with his
heelles up-
ward.*

When husbands are forward, wives must remember that they were the originall cause thereof in them.

Gen. 4.23.

rigorous, and worse then all this, yet still (as hath been prooued) the contentions are the wiues, and the fault of contending will light on her vnanswerable, because she is subiected vnto a tributary estate, being made for the man, and hee made her head. She being the cause of all his miserie, if she beare any miserie by meanes of his indiscretion, shee must looke vnto the originall thereof, which first sprang in her selfe; whereas for a man to transgresse that hath the prerogatiue, and is, as it were, the king and chiefe gouernour of the familie, for him to say with *Lamech* (though I say not iustificable) *I would slay a man in my wound, and a young man in mine hurt*; yet is it not so monstrous or intollerable, or to be wondred at: though the dutie and beneuolence, thus (with *Lamech*) to terrifie, and feare the wife, bee thereby wounded and discouraged; yet is not the order
of

of Gods ordinance so inuerted and ouerthrowne as in the former disobedience and contention of the wife.

Al which, I speake not to oppresse the wife, as shall appeare (my deare friend) in the matter subsequent, and therefore doe I craue your patience vnto the very ende) but to enforce the euill of contention, by discovering the cause and fault therof; that by wisdom it may be preuēted, or with speed remoued: which being absolute-lye (I meane the fault of contending) in the wife, she must of necessitie take care to remoue it, or beare the blame therof.

Neither yet is it a vile estate, whereunto the wife is thus subiected (as partly hath bin shewed) (though her will and desire bee both captiued) neither yet the right way for her to relieue her selfe, if the burthen be too heauie to contend for ease: For, as the husband

*True subiecti-
on the right
way to rule.*

*Contention
consumeth
loue.*

husband may lawfully (if he will) impart his authoritie with his wife, (which who so doth not is not wise, if his wife bee virtuous and fit to vse it) so yet it behooueth her to take the best course to obtaine and winne it. Now contending (as hath been pro- ued) is absolutely denied her: what then may compasse it? Surely her subiecti- on shall get her go- uernment, and her obedience rule; the more subiect, the grea- ter power shall shee obtaine; and the more humble in her obediēce, the more libertie shall she win. If therefore there were not an euill spirit, & a corrupt nature to blind the wife, rather with the wind to contend by force for her will, then patiently with the sunne to gaine it by virtue and diligence, they might much more preuaile for rule and gouernment then by the warre of contention, which con- sumeth loue. I will giue that by
intreatie,

intreatie, which by constraint I will not; and remit a debt, if the debter craue patience, whereas if he be insolent, he may rot in prison for it: why then do not wiues consider this, that virtue, rather then violence, submission then contention, refusing then vsurping, patience then stubbornnes, will more preuaile for peace in their fellowship, and libertie to their will, then al their crossing inuentions can cuince and conquer? But what if no grace or virtue will preuaile? to whom then are they subiect, if the husband be vnreasonable? is it vnto man, or vnto God? I say vnto God, and vnto his ordinance, to whom shee sweareth obedience in the marriage knot.

Now out of all this (deare friend) I shall neede no great exhortation vnto you, to imbrace this wisdom, seeing the course I prescribe, is not onely the evi-

F dence

Math. 18. 26.

*The threefold
pledge:*

1. To loue,
2. To cherish,
3. To obey.

1. Pet. 3. 6.

Vers. 4.

Vers. 6.

dence of the word of God, but in all sense and reason both the easiest the faithfulest, and most honorable for the wife; yea, of both good and bad it is most commendable, except some rare woman for wickednes that excelleth other. For, was there euer commendation giuen to *Sarah*, aboue her obedience? of whom the holie Ghost saith, That shee *obeyed her husband, and called him Lord*: whose meeke and quiete spirit (opposed to the contentious spirit) the Apostle saith, is a thing much set by of God; Whose daughters (saith hee againe) yee are whiles yee do well, not being affraid with any terror. Or is there a more odious reproch vnto a wife (whoredome set aside, which dissolues the knot; how much more then when whoredome and contention are met in one?) I say, is there a more shamefull reproch vnto the wife, then to bee *Salomons* contentious woman

man, of whom wee spake before? there can be no greater (that euerm-lasting blot excepted), for that it ouerthroweth the vertue of the wife; prooueth her to haue neither meeke nor quiet spirit, but froward, insolent and contentious. Which meeknes & quietnes, if it be as the Apostle auouched, a thing of God so much set by, then needes must frowardnes and contention bee vnto him most detestable; and so consequently, that which is so odious to God, and so offensive to man (as to stand vnder the dropping of a gutter), must needes be a diuellish nature and a reprochfull qualitie. But (saith *Salomon*) the virtuous wife is a crowne to her husband, shee will doe him good and not euill, and that not a day, or twaine, but, in an vnwearied course, all the daies of her life: giue her therefore the fruit of her hands, and let her owne workes praise her in the gates.

Prou. 6. 33.

Prou. 12. 4.

Prou. 31. 12.

Obedience according to degree.

1. Pet. 3. 7.

Now in all the subiection that I haue spoken of in the wife, I haue meant no seruil subiectiō or dutie, but dutie with a kind of equalitie, and equalitie with reuerence. For the dutie, or word of obedience is very large and generall, and must bee considered according to his degree. There is the seruants dutie; the sons dutie, and the wiues dutie. The sonnes differeth from the seruants dutie, because the seruant abideth not in the house for euer, whereas the sonne (being heire) shall inherit and abide. His obedience is with loue, the seruants with feare. The wiues dutie (or obedience) also differeth from the sonnes, and is by degree more excellent, in y^t it is graced and seasoned with a kind of equalitie, being fellow heires (as *Peter* saith) or heires together of y^e grace of God; to whō the holy Ghost there commandeth honour, (as to the weaker vessel) that is, by honour hee meaneth

meaneth tender regard, as not to prouoke, or discourage, but as a vessell (so profitable for vse) and as the weaker vessell, so with wisdom to be gouerned. And this putteth a difference also, and exceedeth the sonnes obedience, in boldnes, in kindnes and in equalitie. The husband (saith the Apostle) hath not power ouer himself, but the wife: so then the wife hath that interest, in, and ouer the husband, (the faithfull and dutifull wife I meane) which neither the seruant nor son can require, nor the husband impart with any other.

1. Cor. 7. 4.

Hitherto (you will say) I haue wholly, as it were, intreated of y^e dutie of the wife. And you will further say, I haue laid load vpon their shoulders, who are the weaker vessels, longing, it may be, to heare the dutie of the husband in like sort set forth, to see what bonds he is to bee tied withall in

It is a good token of a good spirit to delight in the hearing of our owne duties especially.

his conuersation to his wife. It is true, that the further our duties are discouered vnto vs, the more grieuous and tedious it doth seeme vnto vs; each delighting to heare rather the others dutie, then their owne and proper dutie; the husband is pleased when y^e wifes dutie is extended to the vttermost, and the wife likewise, when the husbands is enlarged; but this is no good signe either of a good husband, or a virtuous wife. The better husband, the more hee delighteth to see and vnderstand, both the properties of the good husband, that hee may the better follow them, and the qualities of the bad husband, that he may auoid them: The good wife likewise hath her eyes bent to the things that may be excellent, that her obedience may bee perfect, caring altogether what is her owne dutie, and not what is her husbands. For whiles men and
women

women are thus intent, and doe cast their eies on others, rather then vpon themselves, it is not possible they should be so careful of their owne duties as they ought to bee. Let the wife therefore desire nothing of the knowledge of her husbands, but of ner owne, nor the husband of his wiues duty, but of his owne; nor any man of his neighbours dutie, but of his owne. Thinke it too long that thou hearest another mans dutie described, and thine owne deferred, and delight in the inlarging of thine owne, and with the sight of thy defects, that thou maist abound in the knowledge of thine owne obedience, and leaue other mens burthens to their owne shoulders. Oh, say some, (when they haue heard a sermon), such a note touched such a man to the quick, he was not better met withall a good while. But not a word touched

F 4

himselfe,

*That is, not
simplie, but in
comparison.*

*Vaine mens
profiting.*

himselfe, for that he let slip & flee
ouer his head, as an arrow shot
beyond him. This is not well, that
we cast the wallet of our own sins
behind vs, and hang other mens
sins before; look vnto other mens
duties, and neglect our owne.

But that I haue somewhat ra-
ried vpon this point, of the cause
of contention betweene man and
wife, or laid forth the wifes dutie
of subiection & obedience some-
what largely, hath not been to op-
presse the wife, or to put a sword
into the hand of the husband to
vpbraid his wife with her dutie;
but partly to informe all godly
and virtuous wifes, what is hono-
rable or dishonorable in them,
which none that are virtuous, but
doe desire to see; and principally
to lay a sound foundation for the
husband to build vpon. Which
being thus laid, you shall now see
what the building will arise to be.

Certainly, it cannot but be a most
strong

*All good wifes
desire to know
their duties to
the uttermost.*

strong attractive, and effectually
meane, to draw from the husband,
that due beneuolēce which Gods
word enioyneth him, were hee
a very *Nabal*, much more (an *El-
kanah*) an husband of wisdom
and vnderstanding. We reade of
no contention betweene *Nabal*
and *Abigail*; though hee were
said (and doubtlesse not without
cause both by his seruants and his
wife (shee being especially con-
strained by his owne safetie to say
it) being said (I say) to be so chur-
lish and wicked, that one could
not speake vnto him: the cause, or
reason whereof, is not to be doub-
ted, to bee in the virtue and wise-
dome of his wife: who obseruing
his nature, and waighing her own
place, tooke alwaies opportunitie
of time to contriue her affaires.
When she had met *Dauid*, and pa-
cified his wrath, did she presentlie
runne with hue and crie vnto
her husband? did she charge him
with

1. Cor. 7. 3.

1. Sam. 1.

1. Sam. 25. 17.

1. Sam. 25. 36.

*A note to be
remembered.*

with his folly, and churlish nature? you know she did not, but waited till hee were fit to be enformed thereof. The very text saith, that when she came to the feast, and found him so well rippled and merrie, she told him nothing, more or lesse, not one word or inkling (as wee say) vntill the morning. And what then? onely she related the danger, without note of any reproofe or contention, onely to make him (as I conceiue) the wiser against another time. And surelie it were a very gracious and godlie care both in wiues towards their husbands, and likewise againe in husbands towards their wiues, to obserue and waigh the natures each of other; and to take opportunitie and fitnes of time to speake each to other of such things, as each would obtaine at others hands. If the husband be of an angrie or cholerick nature, is it any more for the wife,

wife, then to beare, as it were, a flash of heate? which, when the husband obserueth (as verily hee is a foole that could or would not note such a virtue in his wife) it would not onely be a meane the more speedily to quench y^e heate, but to make double satisfactiō afterward with loue & kindnes. But if in the heate and flame she shall powre in her oyle of frowardnesse and contention, in stead of the water of patience and pacification, is it any meruaile or wonder, if the house be set on fire?

The husband also must not disdaine to bee counselled by his wife, to heare her reasons, and to waigh her words. For she is giuen for an helper, two are better then one; & God (many times) reueales that to the wife, that hee doth not to the husband. *Abraham* hearkened to *Sarah* in y^e matter of *Hagar* and *Ismael*; he was bid of the Lord to giue care vnto her. And did

Ecclef. 4.9.

Gen. 21.12.

Judg. 13. 23.

1. Pet. 3. 7.

Job. 2. 9.

did not *Manoahs* wife strengthen him, after the sight of the Angell and the sacrifice which he had offered, who feared that they should die because they had seene the Lord? which feare she put away with a most wise reason, laying: *If the Lord would kill vs, he would not haue receiued a burnt offering, and a meate offering at our hands; neither would hee haue shewed vs all these things, nor would haue told vs any such, &c.* And what is that honour that *S. Peter* speaketh of, which the husband (being a man of vnderstanding) should giue vnto his wife, but (amongst other things) regard vnto her aduice? alwaies prouided that shee counsell not as did *Iobes* wife, to blesse God and die: nor with *Michol* disdain at his zeale, and godlines; but counselling wisely, she is as a counsellor to be heard and honored. Neither commeth *Salomons* counsell short of this, when hee biddeth

biddeth the husband to giue his virtuous wife the fruite of her hands, that is, being wise, virtuous and prouident, let her bee commended & trusted for such a wife. And put case there bee not to bee found all those absolute qualities of that virtuous wife, in her whom thou hast chosen to bee thy wife, but some infirmities, (yea many infirmities,) to beare with hers (as it becommeth the wise husband to doe) consider thine owne that she must, and doth beare with in thee: if thine be more then hers, thou canst not bee grieved to beare hers; if hers bee more then thine, she is said to bee the weaker vessell, and thou the stronger, that the bigger horse might beare the heauier loade. Why hath God made thee the stronger but to beare the frailties and infirmities of thy wife? for a man the wiues, or a wife the husbands, for either (I meane) to discouer others infirmities

A rule for the husband to beare with the wiues infirmities.

Beare with the homelines of the similitude.

Prou. 27. 16.

1. Pet. 3. 7.

mities (by way of reproch) is the greatest reproch that can fall to either. Except it be in such a case, as wherein *Salomon* saith her corruptions cannot be hid: but *He that would hide them, hideth the wind, and she is as oyle in his right hand that uttereth it selfe.* The husband must dwell with his wife as a man of vnderstanding, that is, as one that hath vnderstanding to gouerne, that hee giue not occasion by foolishnes to be despised, nor by ouermuch seueritie to be hated or feared.

That care, which before I obserued, that the husband and wife should duely marke each others disposition and nature, ought especially to begin betimes in the. For (if for want thereof) they fall once vnto contention, and each by contention, to take dislike of other, it will grow (without great grace) in either, or both, vnto hardnes of heart; and then another

ther kind of marking each others nature will ensue: Namely, not to preuent euill or contention, but to deuise euill and contention; and so this counsell and remedie come to late. Therefore doth *Salomon* giue this counsell, where he compareth the beginning of strife to bee like one that openeth the waters, that is, maketh a breach into a banke or bay of waters; therefore saith he, *Or euer contention be medled with, leane off.* If this doe hold in common contentions and of any nature, much more in this ciuill and household strife. It is wisdome sometimes to seeme guiltie in some cause, either the wife towards the husband, or the husband towards the wife, during the time of wrath, if it bee once kindled or inflamed, and to pacifie rather by intreating then excusing or cleering: for which, opportunitie of time canot but afterward be found to cleare, and

Prou. 17. 14.

Vers. 14.

Great wise-
dome to seeme
guiltie some-
times for a
season, where
one is guiltles.

*A speciall dutie
in the hus-
band.*

Prou. 31. 29.

and which cannot but be percei-
ued to bee done by great wise-
dome.

It is certainelie a great encour-
aging of the wife, where the hus-
band maketh his loue to appeare
by sound effects : shewing that
he regardeth her dutie, obserueth
her labour, pitieth her paines,
considereth her weakenes, and
would lighten her yoke and bur-
then, by any meanes he could; that
he trusteth her, and is not lightly
or vniusly iealous of her: not ex-
acting too narrow an account of
her domesticall affaires, but as if
she were himselfe, who is indeede
become one with himself, his half
self or other self; eue so to be per-
swaded of her trueth and faithful-
nes. *Many daughters haue done
virtuouslie, but thou (saith Salo-
mon) surmountest them all: There
the husband obserueth the labors,
trauails, night-watchings, and
early risings of his wife, which*
were

were spoken of before) and lastlie
 doth crowne, and commend them
 in her. The contrarie neglecting
 of all the poore wifes trauaile,
 taketh away her hearr, breedeth
 discontentment, & maketh weake
 her hands: and for either the wife
 ouer the husband, or y husband o-
 uer the wife, to be attainted with y
 filthy sin of iealousie, is y next way
 to cause either to fall into the sin.
 It is an hard taske, to meete
 with all the inconueniences of the
 marriage state, or to applie pre-
 uentions to all the euills that may
 be feared therein, which S. Pauls
 wordes imported, when (hauing
 said, *such shall haue tribulation in
 the flesh*) he added withall, *but I
 spare you*. I spare to relate all the
 dangers that I could. But surely
 the most principall meane to pre-
 uent them, is the obseruing of the
 ordinance of God: and the gene-
 rall cause of euill vnto man and
 wife, is, (as hath bin said) the in-
 G uer-

Beware of
 causelesse iea-
 lousie.

1. Cor. 7. 18.

uerting of the same. If the husband rule with loue, and the wife obey with cheerefulnes, and either of them be contented with their lot & portion in each other, then must the yoke needs go easie. But if the wife will vsurpe, and not acknowledge her head & king, or will not vse the fittest meanes for her rule and libertie; or hauing what shee would, cannot (or will not) vse it to her husbands honor, & thus lay a foundation of contention and strife, Gods wisdom is despised, it cannot be well.

Whereupon I doe exhort you both (as my most deere friends, whom as I daily pray for, so would I bee glad to see the fruits of my prayers in the happines of your estate) I say, I doe exhort you vnto those mutual duties which concerne you both. You (*Mistris Lucie*) to wise subiection, to louing, and Christian reuerence, to faithfull and dutifull obedience: which

which shall not onely bee your crowne of glorie amongst the godly wise, as it was *Sarabs* commendation by the holy Ghost to be obedient to her husband; but if you desire to rule and to be trusted with all your husband hath, this is the way, and there is no other. If you thus say, giue me the sword, you shall haue both it, and all assistance to vse it; but if you will strue to wrest it out of your husbands hand, you will not only misse your desire, but take hurt by struing. Thus your godly subiection shal gaine you more libertie, ease, honour, and lawfull gouernment, then all the contention in the world can bring to passe: and hate both the name and nature of a contentious wife; remember shee is, as an incurable dropping, and intollerable. Besides, to rule a familie with the husbands assignement, is a great honour to the wife: but to beare

sway against his will and fauour, no greater shame. Such wiues are scoffed at, as their husbands masters, & such husbands esteemed but vnwise and foolish.

1. Pet. 3. 7.

And you (*Master Geruoyse*) as my deere friend, I counsell vnto the vnderstanding of a man of wisedome. Know your wife to be a vessell, therefore necessarie; I wil not say (as one saith) a necessarie euill, for I trust shee shall bee that virtuous wife, that shall doe her husband good and not euill, al the daies of her life; but I doubt not to say, a necessarie vessell for fruit vnto Gods glorie; a vessell, when you are full of sorrowes, to helpe beare them, and ease you. A vessell, to containe your counsels, and instructions, & not to be ploughed with, by any aduersarie, but as a faithfull bulwarke against all aduersaries. Yet being withall the weaker vessell, shee must bee tendered accordingly. Our most pre-

Iudg. 14. 18.

tious

ious vessels, (whether glasse or gold) are commonly the weakest, by reason, either of nature, or workmanship, & those we most precisely order, not roughly, or carelessly. To a virtuous woman, there is no vessell, no iewell comparable; count her therefore the cheefest vessell in your house that must containe your selfe and all your treasures. Her price, saith *Salomon*, is aboue the pearles; shew not your rough and manlike courage (like *Lamech*) to your wite, but to your enemy. You are both but one, therefore be both but as one. Looke not so much what is required of her, as what is due to her from your selfe. You are the covering of her eyes, which must defend her, not oppresse her. She is of godly, wise, and worshipfull stocke and parentage; her yeeres haue been seasoned hitherto with the salt of godly education; and therefore the fitter for your wise-

Prou. 31.10.

Gen. 20.16.

dome to worke vpon; make you the worke perfect, and you shall haue both the honour and the comfort of the worke. To bee briefe, what is wanting in her, (yeeres being considered) that may derogate from the title of a virtuous wife? this I speake to you, not to her, wishing my words to be esteemed as farre from flattery, as mine heart is from hypocrisie in that I speake. You are both in the fittest time to begin an happy estate; lay therefore the foundation according to Gods holie word, and the building shall bee glorious. Let that be the rule of both your duties, and know that God is most wise in directing both your states.

Thus whiles you both regard the duties of your seuerall places, ioyntly towards y^e Lord first, then mutually towards one another, how easie will the burthen of your familie and callings be vnto you?
the

you the equal draught, maketh y bur-
hall then light. What an example will
the be to seruants, to children, to
neighbours, to friends, yea to all
men, to be followed & commen-
ded? So that, you first seeke the
kingdom of heauen and the righ-
teousnes therof, the glorie of your
God, in a religious profession of
his name, all other things, (as wis-
dome, vnderstanding, riches, and
true pleasures) shall bee cast vpon
you. You shall be most happie first
in this present life, & more happie
aboue happines in y life to come.
Which is the scope of this my
slender labour and dutie vnto you
both: slender I call it, for so it is:
and my dutie I doe acknowledge
it, for diuers causes which I will
omit. I professe euer plainenes and
truth, not eloquence or deep know-
ledge in any of my writings. And
so I commend you both to the be-
nefit of all instruction, and al vnto
Gods glory in Iesus Christ. Amen.

Matth. 6. 33.

FINIS.